News of a New World:

OR,

THE MYSTICAL PRISON-DOOR OPENED,

WHEREBY

The OUTWARDLY Bound are INWARDLY Free,

WHILE

The SEEMINGLY Free are ſtill REALLY Bound.

DECLARED IN

An Epiſtle of Univerſal Love to the Free-born of all Sorts, not only in *England*, but in all Nations.

Written by one better known of God than Men, becauſe an unworthy Member of the Inviſible Church.

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The Priſon-Door opened, &c.

LIberty, yea, *The glorious Liberty of the Children of God*, hath the *Lord's Annointed*, higher than the *Kings of the Earth*, *proclaimed* to them, that have been long Captives; He it is that *opens the Priſon* to them that are unwillingly bound under the *Bondage of Corruption*, and ſets their *Affections*, or ſouls feet, in a large place or Principle, for *the new Commandment of Love* is exceeding broad.

All ye therefore, that have been *free in Spirit*, to do or ſuffer, the Will of your Lord and Maſter, who hath permitted the *Devil to caſt ſome of you into Priſon*, that ye might be tryed, by a ſhort time of *Ten dayes* Tribulation, to you belongs the *Crown of Life*, and *Everlaſting Liberty*, for being *faithful to the Death*; of your own carnal Bondage, to you alſo is publiſht (becauſe in you 'tis witneſs'd) *the Acceptable Year of the Lord*, but *the day of Vengeance* to others, who have with diſdain to the Captives in *Babylon*, required by way of ſcorn, the *Songs of Sion*, whoſe Inhabitants have been in the houſe of Mourning, while they, who have laught and feaſted, ſeem but like *Fools*, to fat themſelves for *a day of Slaughter*.

He that is given from on High, as *a Covenant of the People to eſtabliſh*, or rather, raiſe up *the Earth*, and cauſe *to inherit the deſolate Heritages*, He it is that hath *all Authority and Power*, to ſay unto the Priſoners, *GO FORTH, to them that are in Darkneſs, ſhew your ſelves*; and fear not ye *little Flock*, to whom *it's the Fathers good Pleaſure to give a Kingdom*.

They that have been *fed with the Rod, with the bread of Affliction*, and water of Affliction, ſhall now walk at *Eaſe*, in wayes of *Meekneſs, Humility, Righteouſneſs*, and *Holineſs*, being led by the deep, but *ſtill Waters*, and their *green Paſtures*, wherein they may *lye down freely, without Fear* or interruption, and ſhall be in all *High Places*.

High Places on Earth, for they fear not any humane Power, becauſe in that which muſt give Law to the World: *High Places in Heaven*, whence the Accuſer is caſt out, and there is their *Converſati-*

ſation, for they dwell on High, by being lowly, and by firſt turning *inward* to God in themſelves, they then appear *outwardly* for God, to others in the *poſture* of *humble Servants*, but in the work, of *ſubordinate Saviours* to God's whole *Creation*, under *Chriſt*, that *ſaves* them *to the uttermoſt*, and ſo aſſures them, whereby, having learnt of him by Faith, they teach all others in Love, who are *weary and heavy laden*, to take upon them *his Yoke and Burden, which is light and eaſie.*

Theſe are they, whereſoever they are, that *hunger not* after ought that feeds *the luſt of the Fleſh, the luſt of the Eyes, or pride of Life:* Hence is it, that though they are *black*, yet are *comely*; for, notwithſtanding the *Sun hath looked on them*, yet they are not *ſmitten* with its heat, wherewith others are *parched* like the *dry Deſart*, and heathy *Wilderneſs*, for they being imbodyed, yea, one *Spirit with the Lord*, the true *Tree of Life*, do ſtand *planted* by the ever running *Rivers of pure Water*, which makes them inceſſant bearers of *Fruit* in all ſeaſons, for all Places and Perſons without exception; but eſpecially are very big with deſires, by *kindneſs* to Convince and Convert the *unkind*; like Him, who came firſt to thoſe, that with great deſpite rejected him.

Ye therefore are the truly *Free People*, who have freely travelled through *Bonds* of various ſorts, whether by a ſubjection to *mortal Princes* and *Powers*, or in other kind of *Tryals*, by yielding to Him that is *Immortal*, your *Liberty inward*, appears not by that which is *outward*, but by uſing both or either, as they are given, (*viz.*) for Him that hath made you *Free indeed*: As *natural Births* rite not, but through Death, to *ſpiritual Perfection*, ſo no degree of *outward Freedom*, can be *inwardly* or rightly improved, but in the *ſtraight Way* of the *Croſs*; for the *Self-will*, ſlain or *crucified* in the one, is very much the *Crown* and Glory of the other.

Then may ye *build* and *plant* freely, becauſe in obedience to him only, who hath *planted* and *builded* you up in Himſelf; then may you trade, buy and ſell, becauſe you may have all of Him, *without Money or Price*, that hath *bought you* with his *precious Blood*, and will not ſell you, *for*, or *with* your own; then having kept the *Lords Sabbaths*, and become *Eunuchs* by your *own Conſent*, for the Kingdom of Heavens ſake, may you *Marry*, or *give in Marriage*, as if you did it not, becauſe not for any *ſordid ends*, as earthly Muck-worms, or *baſe beaſtly Neceſſity*, but are taught to diſcern, between *Chriſt's Call* to all things, and *your Own*, for he hath Married you to Himſelf,

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and thereby hath given you in Marriage to his *New manly Nature*, whereby having a *better Name* than that of *Sons and Daughters*, ye are eſpouſed to all the beauty and glory of the *New World*, and ſo by ceaſing from that which *feeds* the corrupt *Self-hood*, in all works of the *old*, ye have learnt at length to do them *in another Spirit* then your own, *even without* the leadings of *carnal deſire*, which as it *drives or ſeparates* from God, in the moſt lawful duty, ſo, till a Conqueſt *thereof be gained*, by quitting our ſelves in a *right Performance*, or forbearing a *Wrong*, we cannot *joyn to the Lord*, who is and ſhould be witneſs'd both in our ſelves and Works, to be All, and in All: Herein is the real Liberty to all things, even when we are in that Love that *ſeeks not its own*, but the *pure Will of God*, and the *good* of others.

Ye that have taſted the *Vanity* of all under the Sun, can tell it feelingly, and by trying what is *below*, are tyred with it, but not with ſeeking what is *above*; nor can it be long until you find the *true Pleaſure*, which is ſoon perceived, by forbearing ought that you can *comprehend*, and yielding your ſelves up with a holy earneſtneſs, to that being, which *comprehends* you, becauſe in the one you are a reſtraint upon your ſelves, that you may be *Free*, in the other ye cannot be *bound*.

All the *wayes of Wiſdom* are *wayes of Pleaſantneſs*, yea, to the very *Natural man*, becauſe through *obedience to Death*, he becomes *Spiritual*, and by being *bound* a while, in *time* is made *Free* to *Eternity*: *All her paths are Peace*, becauſe, although ſometimes dark and *untrodden*, yet lead to the *King of Peace*, and laſting *Liberty*, who gives it *not as the World doth*, but as abſolute, and without Condition.

No *Priſon* or *Bonds*, like thoſe of the *corrupt ſelfiſh nature*, and no Liberty, like walking by the Line or Rule of the *Pure*; in the one, man becomes *chain'd* and *ſhackled* as a ſervile *Slave* to tyrannical *luſt*, which while it bears *Dominion*, though ſpeciouſly covered with *Religious Veils* and Ornaments, yet cauſes a profanation of the very *Sanctuary* it ſelf, by its ſeemingly *zealous Worſhippers*; In the other, man is *Free*, though his Body be bound in Chains of Iron, when his *Spirit* is at Liberty, ſo as to *glorifie God in the very fires*, and may walk in burning *flames* or *furnaces*, not ſubject to the heat thereof, but ſinging *Praiſes to God*, in that Spirit which can *quench* ſuch *Violence*, make Priſon-doors flye open, *ſtop the mouths of Lyons*, and diſdaining the *acceptance* of any *Deliverance*, but in

order to the *obtaining* of a *better Reſurrection.*

For as the *Soul* knows no ſuch *Priſon*, like that of the *Fleſh*, ſo no ſuch *Liberty*, like that of the *Spirit*, wherein we walk without account or controule to any on Earth, becauſe in unfeigned ſubjection to the only true One, our Lord and Maſter, which is in *Heaven*; therefore, while the Body is at *large*, the Mind is to be the more confined, leſt by the worlds variety and *diverſion*, which alwayes preſents its ſelf while we are in it, to allure; our thoughts and affections ſhould ſcatter, and ſo the *inward compoſure* gained by long ſilence, ſhould become diſordered; for by inverting the *new Natures courſe*, from ſtilneſs to trouble, the whole Man *fluctuates*, and becomes *unſtable as Water*, and unfit to *aſk*, *receive*, or *tranſact*, ought from the hand of *God*, or with *Man*.

Wherefore how *incumbent* is it on you, Oh ye *New-born Souls*, to watch your ſelves more diligently, if at outward liberty, then when ye were under *Locks*, *Bolts*, *Bars*, & *Guards* or *Keepers*, leſt outward *ſights*, objects, or occaſions, beget *inward wandrings*, and bring a *Cloud* over the underſtanding, to deprive you of that calm Serenity, and thoſe heavenly *Proſpects*, which you had time to behold without interruption, when in a *holy* kind of *ſolitude*, you turned your backs upon your own *Country*, *Kindred*, and *Fathers Houſes*, among the *Hittites* and *Amorites* of this world; for as the Souls Converſe can never be *confin'd* by the Bodies *Reſtraint*, ſo neither can it retain its true *Liberty*, when it becomes a *Servant* to that whereunto it is no *Debtor*, or conſenting to entangle it ſelf with the *cumber* of real *Cares*, but feigned falſe *Comforts*, that do impare its *Freedom*, of continual *Aſcending*, or indeed Retiring, to the hidden *Life with Chriſt in God.*

The *many things of this World*, are very apt to interrupt *the one thing neceſſary* of the *other*; great is the unhappineſs of being *ſerious* about *trifles*, and *trifling* about what is *ſerious*; the true *Seed* thrives beſt, when watred with *Tears*, and warmed with *Sighs*; not, that the higheſt obedience of this kind can *change* the *Nature*, but only help the growth and ſpreading of the *unchangeable* in an earthly Soyl that's otherwiſe, which without weeding and dreſſing, though incloſ'd by reſtraining or *Common Grace*, becomes full of *Thornes*, *Thiſtles*, and other *Plants*, *that are not of the Heavenly Fathers planting*, but tend to obſcure and ſtifle the growth to maturity, of that peculiar good and *perfect Gift*, *which cometh from above.*

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The Creatures first *Elective Freedom* was it, that proved so fatal both to *Angels* and *Men*; those curbs and checks that are some pain to the *outward man*, serve but to train the *Inward*, to bridle it self, and when this is done, it knows no less the *Door*, by which entrance is made into the *Feast of fat things*, with those that are compelled from the *high-wayes* and *hedges*, to the *Marriage Supper*; then with the *Halt*, *Lame*, *and Blinde* that are taken out of the streets, or strait Lanes of restrain'd Communication, while others that though *invited*, and seemingly Rich with their *Farms* or Merchandize, for the *hire of Souls*, are sent *empty away* miserably *poor* and *naked*.

Happy is he that witnesseth himself a Companion in Bonds with the *Poor* and *wise Child*, even the Spiritual Babe of Grace and Glory, better then the *Old Adam* or *foolish King*, *refusing any more to be admonisht*, for fining after the similitude, not only of the first, but last & great *Transgression*; for out of the stinking *Prison* of the fleshly nature, *he cometh to Raign* in Spirit, whereas the other that is *born in*, and *unwilling* to loose that his *Kingdom*, *becometh poor*.

Great is the Mystery of *Bondage* and *Liberty*; the seeming Captives are commonly most *Free*, and *Liberty* used as an *occasion to the flesh*, is the greatest *Bondage*; but behold the long, and long expected year of *JUBILEE* is at hand, wherein our Freedom from the great *Tyrant* and *Oppressor* shall be made manifest; and such as refuse it, their *ears* shall be *boared* as a signal Mark of their perpetual *Servitude*.

The Day of Vengeance, and *Year of the Redeemed* are one; as the *Womans Seed* have been confined in *Sackcloath*, to Wilderness, Dens and Caves of the Earth, by the *Serpents* brood and *Viperous Generation*, raigning in the world, and walking at large: So now the *liberty* of the *Sons of God*, will be a tormenting close restraint to the *Sons of Belial*, he that *cuts off the Chariot* from *Ephraim*, the *Horse and Battle bow* from *Jerusalem*; even *Sions King*, the Lord of Hosts, he it is that speaks peace to the Heathen, and saith also, that his *Dominion* (which being of *Peace* and *Love*, is not attainable by *Might* or *Power* but *his own Spirit*) shall be from *Sea to Sea*, and *from the River* (the streams whereof make glad the City of God) *to the worlds end*.

To this *Strong hold* therefore turn, all ye that have been Dayes, Months, or Years, *Prisoners of hope*, and *long Sufferers* in flesh or Spirit, with *joyfulness*, it is declared, that *double shall be rendred to you*, for he that by the blood of the *Everlasting Covenant* hath sent you out

out of the *pit, wherein is no water*, can bend *Judah for himself*, and *fill the bow with Ephraim*, and by raising up the contemned illiterate *Sons of Sion*, against the wise and learned ones of *Greece*; can make his *poor* and *peeled*, but *willing people* in the day of his own Power, *like the Sword of a mighty Man*: Then shall the *Governors of Judah*, by their just, righteous, holy, meek, and humble Conversation, be made *like a harth of fire among the wood*, and like a flaming torch in the *sheaf*, devouring the fierce implacable people round about, that cannot desist their rage and malice against the poor and needy, for the Lord himself saith, he will even *seek to destroy all Nations that come against Jerusalem*.

Great have been the *strivings* and *contests* for many years, by *Prisons*, *Bonds*, and various *Deaths* or *Torments*, to Conquer and Subdue the Innocent harmless *holy ones* of the *living God*; but behold the day and hour cometh that *the burden shall remove*, and *yoaks shall be broken* or *destroyed*, because *of the annointing*, which grows too strong for all *Walls*, *Chains* or *Fetters*, and this not by a resisting *Principle*, but the *yielding practice* to all long Sufferings, with meekness and patience, which not only convinceth enemies, but at length will upon the *Cross*, conquer *Enmity* it self, by reason of that *all powerful Nature of God*, which is pure *Love*, too strong for a thousand *deaths*; and more *Tormentors*, that by lingring severities as bad as the Age wherein they are can bear, do seek to *wear out the Saints of the most high God*.

Nor can it be long after *Prison Foundations* are once *shaken*; but some *Jaylers* or *Keepers* themselves, will *spring* forth *trembling*, saying to such as seem in their own power, *What shall we do to be saved?* He that will lay *New* Foundations for *Liberty*, will shake with a Vengeance all that are the *Old* for *Bondage*; and as often as this is felt within, and witnest in Power by that Spirit which can sing *Praises with understanding*, in a *Night* of general *Apostacy*, and particular *Confinement*, the outward accomplishment thereof does not appear far off.

Then is the time for *bowels of love* to be discovered, and instead of passions, *compassions* to be had on those that shall be *gathered* to the *Church* from those dark *corners of the Earth*, that for a long time have been *full of the habitations of cruelty*; which cruelty, by whomsoever indured, and to what degree soever, yet is the least thought of revenge *Diabolical*, and very inconsistant with the everlasting *Father of Mercies*, whose Arms are alwayes open to the worst of

sinners

sinners, at what time soever they turn to him by Repentance.

Then indeed will be the time for such as have been *mans Prisoners*, even when they shall become the *Lord's Free-men* to stoop and condescend to those that have been (not while they were) as Lords and Masters (whether in Prison or abroad) over them: 'Tis said that *Diamonds* are cut best by their *own dust*, and so *contrite Hearts* abound with tender *meltings* to them that are of the like temper, and can bow to any persons high or low, in the *lowly Spirit* and *meek Principle*, but are as averse from bending or stooping by way of compliance with the *stout-hearted*, till they are *spoyled* by the *Almighty* of all *their Powers*: when the great *Teeth of the young Lions* are *broken*, they may be *fed* and nourisht without danger, but not while they appear in *raging* rampant fits, as *Beasts of prey*.

The *gods* of the *earthly Nature*, both in our selves and others, must be tamed by *famishing*, and *the lust of the flesh* (expreſt in wrath or otherwise) *and the lust of the eyes, and the pride of life*, must be *pin'd to death* by poverty, instead of giving where we owe nothing, either as *Tribute* or *Custom*, to whom, by the Laws of *God or Men*, it does not *belong*. *The wilde Ass* us'd to the *Wilderness*, *can snuff up the wind* (of the Airy Principality) at her pleasure; nor *in her occasion* is she to be *turned away*, and such as seek her (yea for her own good) *will not weary themselves* (by yielding to her wild and wanton Nature) and all this is, because *in her Month* they shall surely *find her*, as an object of pitty and lamentation.

And that being foreseen, while on the one hand the *evil Spirit* and practice hath been resisted, and not bowed unto by gratifying the flesh of such as are *declared Enemies* to the *Spiritual Seed*; so on the other hand, the poor souls of those very persons, as the most real Prisoners and *Bond-slaves of Satan* in his *dark Dungeon of the self-willing wrathful Nature*, have been prayed for, to be forgiven, yea a large Room left in the hearts of the afflicted for them, whether they have been instruments to increase or ease (which hath sometimes hapned) the Bonds of the afflicted: such, as have *sate* long *in the thick darkness* of the Mystical *Prison-house*, cannot but have a sence of their misery, that remain still bound in the same, more especially while they flatter themselves in the fools paradice of a *false Freedom*, to wit, *under* sin, but not *from* it.

To you therefore that remain *bound* in the worst sence, this is the express word of the Lord, *Wo to them that decree unrighteous decrees, and that write grievousness, that they have prescribed to turn*

aside the needy from Judgement, and take away right from the poor of the People, to whom the greatest priviledges are due, for theirs is the Kingdom of God; and *what will ye do in the day of Visitation, and in the Desolation, which shall come from far? to whom will you flee for help? and where will ye leave your glory? Without me they shall bow down under the Prisoners, and they shall fall under the slain; for all this his anger is not turned away, but his hand is stretched out still.*

To you that are *Free,* not so much because your *outward Man* is, or you believe shall be, (and so remain) releast from Prison-walls, where you have been kept at the meer lusts of *mortal Men and earthly Powers,* as that before, or since you have had this outward Freedom, you were or are become Witnesses of the *Inward,* which is a a clearness from all thoughtful care of those concerns which belongs to the loathsom *Prison-house of the* Body, whether in reference to that, which may for a time *indulge,* and make it a *painted Sepulchre;* or, bring it to the dust, its first *Original*; and having thus far opened your strictest *Prison-door* (from which you cannot be wholly free, till it be demolisht or laid in the *Grave*) you will then find your souls rais'd in holy desires towards a *refin'd* sort of *Enlargement,* that is above or beyond the reach of all *Bonds, Death, Pain,* or Sorrow, because *unchangeable*; the pleasure whereof is of the *highest Latitude,* and not at all attended with any care or cumber, nor with empty *vanity* or *vexation of spirit.*

You that in unfeigned *simplicity* are pressing towards, or arrived at, this true and *glorious liberty of the Sons of God,* must know for certain, that *he* only *which is dead, is freed from sin,* and he that hath *suffered in the flesh, hath ceased from it*; and therefore, ye either are or must be *armed with the same mind,* that ye may be meet Companions, for and with Him that *dies no more,* to the end, that neither Sin, World, Flesh or Devil may have *Dominion over you.*

If you are indeed *risen with Christ,* so as to *seek the things* only *that are above,* then are you past the reach of *Jewish Rage,* and *Gentile Power* of spiritual *Sodomites* and *Egyptians*; for as when Christ was dead and risen, his mortal Enemies of both these sorts which combin'd to Crucifie him, ceast any longer seeking after him, his very Body being then too *subtil* and *Spiritual,* for the influence of *outward force or cruelty,* because *Satan* himself, much more *his Instruments* are fast *bound in Chains* to the *bottomless Pit,* and not suffered to behold (but as an addition to their own Torment) the *Elect Children* of the Resurrection *equal to the Angels of God in Heaven.*

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In like manner, as you that have been the Mystical *slain Witnesses of Jesus*, whose bodies the very sons of men, as meer men among the *People, Kindred, Tongues* and *Nations* of this World, have not hitherto suffered *to be put in earthly Graves* (not but that there is a difference between the Saints Bodies now, and when they shall be rais'd out of the dust) yet having fulfil'd the time of *Civil Death* (without such Burial in deep silence as in former Ages) during which, the *Dwellers upon earth have rejoyced over you, making* themselves, *merry* with Feastings, Pomps and Jollities over your mournful state, and yet after all this, *the Spirit of Life from God* having *entred into you*, then may you in *love* stand with your cleansed feet or pure affections over all the Seed of *Enmity*, taking that in your selves and them also *Captive, whose Captives* ere while *you were*, whereby great *Fear* will *fall* upon *them* that *see you*, because *ascended* up to such a *Heavenly Conversation* as your worst Enemies may behold, but not hinder you from those *right and left-hand Blessings*, which are the Portion of them that have in this manner chang'd like *Joseph* their *Prison garments*, and washt them *white* in the *blood of the Lamb*.

But are you indeed *Risen* out of the earthly up to (yea higher than) the *Angelical Nature*, then have you learnt to *appear* or *disappear* in *bodily* set forms of all works, especially, that are of a *spiritual* kind, as best suits the *Attainment* of their truest ends; at which you have arrived by keeping first the *straight way* that leads to *life Eternal*, by departing from all that's *evil* or *unlawful*, to the use only of what is *lawful*; and lest you should still *hold the Truth in unrighteousness*, by imprisoning as it were, the Spirit in a house of God's own building, you contract your *out-works* to that which is *expedient*; keeping this course at first, within the confines of all *Naturals* on this side Death, but pressing still forward, to and thorow all *Spirituals* beyond it, by the same Rule, till at last ye come to be above the *Power* of any thing, but the *true Power* it self, so as to *take* or *leave*, not in your *own*, but the *Lord's Will* only, and for others Edification.

This is that *first Resurrection*, whereinto as ye are *Children of the Free-woman*, ye having past through various *Births, Forms, or Measures*, the *second Death hath no power* over you, much less are you troubled (or at least overcome) with fears of the *first*, and therefore as while you abide this heavenly pitch of Liberty, you often see things so unutterable, that whether ye are *in or out of the Body*, ye

cannot tell; so likewise, if you descend from thence, but, about your Heavenly Fathers business, then whether ye are, or soon after shall be, in *Prison*, ye *cannot tell*; for this *lower old World* is but a large restraint to a *new heart* or *free spirit*, that finds it a Prison wherein the *dark Prince* retains all that refuse to be set at liberty by *Christ*, who is the true *Light* and *Son* of Love.

Yea, though ye seem *perfect* as *David* was, and men *after God's own heart*, yet being *intic'd* into the *paths of the Destroyer*, the lustful *Traveller* in the *whorish spirit of this World*, whose *wayes* are very *moveable*, may meet you, and gain admittance; the entertainment whereof, more or less, will make you as it did him, like them that *go down into the Pit*, where ye may be brought very low, ere ye are delivered, and cry long to him that hath *the Keyes of Hell and Death*, to bring your fettered souls *out of Prison*, where the *pangs* of both may, as they did on him, *get hold upon you*.

As there is a *Heaven*, so likewise a Hell upon Earth, the one by a sence of his Presence, the other of his Absence, who is Lord of all, that *forms the light*, and *creates darkness*; for if we *ascend* with the Prophet *into Heaven*, we find him *there*, and if we go about to make *our bed in Hell*, yet he that is *Omnipresent* is *there* also.

A careful Watch to keep your *Garments clean*, and your selves *unspotted of the World*, while ye are in it, is the Posture proper; for such as are ransomed by *blood*, not so much of present and past Ages, either in *War* or *Peace* (although thereof as well as of the *Treasure*, *Tears and Prayers*, that have been spent, ye now reap the benefit) but of him that was *taken from Prison and from Judgement*, *and who shall declare his Generation? for he was cut off from the land of the living, and for the transgression of his own people was he stricken: With a great price* therefore hath he obtained your *Freedom*; yea, absolute, can you but wait for it, without the conditions of *Bonds*, *Oaths* or *Covenants* to any mortal. For you being *begotten again to a lively hope*, *by the Resurrection of Christ from the dead*, are of the heavenly Race or *blood-Royal* to all intents and purposes, and whether as *Christians* or *Men* ye are *Free-born*, and therefore bound to insist upon your vast priviledges of the *new World*, by so much the more as ye are or have been shortned of those that are your due in the *old*. But the greater your *Birth* is, and *Redemption*, the more care should be to make *Improvement*, by living, *not* to *your selves*, but to *Him*, who to *Redeem* you, *both died and rose again*.

To him that died: By *dying* to all that is already *dead*, or that being

being so, cannot be revived again, to *live* unto Him that *died for all* (viz.) *Creatures* in one respect, *the whole Race of mankinde* in another, *the Elect Saints* in a third, and so to deliver them, who through *fear of Death were all their life time subject to bondage.*

By this first step of *Self-denial*, within and without the *Prison-walls* of your own flesh, and refusing to joyn with ought aforementioned, you will at once shew the present Generation, how much of this *first Creation*, as it stands in its *degenerate state of corruption*, must be swept off the Stage, as unfit even for common *converse* or *Communication* in that *Restitution* and time of *Refreshing*, that is at hand, because in a fixed enmity against *Shiloh* the *great Prosperer*, or *safe-making Restorer* (together with his Followers) who by his long-suffering, and their meek Testimony thereof, hath sufficiently declared how *unwilling* he is *that any should perish, but that all should come unto Repentance.* Nevertheless there is a time for *Patience* abused to become *Fury*; and the *Earth* or *Tribes* thereof, that after much *rain* and *dressing*, *bear nought but thorns* and *bryars*, shall be *rejected* as nigh unto *cursing* or perpetual separation from the Lamb upon the Throne.

Your life also should be to Him that *rose again*, and that in a Two-fold respect.

First, in bringing forth whatsoever grows from Christ *the Head*, or *pure natural Root*, and not already *broken off* from him, or *corrupted*, and permitting it with all tenderness, to *exert* or shew it self in subjection to, and *harmony* with, the same *Lord*, who is also *Head* of all, that is or are spiritual, even the *First-born from the dead* among many Brethren; lest by the instability and mismanagement of the Creatures present purity or perfection, for want of better Conduct than its own proper and *elective Freedom*, it brings it self in Bonds, and so not only loses the liberty of a *transient Dominion*, but bars for ever against it self the *door of Hope*, to that which is *Everlasting*; which danger, not only the *enlightned* Sons in the *Gentile* world, call'd *Pagans* or *Heathens*, instructed *inwardly* only to do the works of the *Law by Nature*, but even the very Professors of *Christianity* on the stock of *common Grace*, which by the help of some *visible Church*, Sect, or Party, may carry them very far, yea into and out of Prisons, as sufferers for Christ's sake, and yet are not *clean escaped.*

Secondly, your *Life* to *Him that is risen*, not only consists in your own *unchangeable Union* with him, but in rightly *comprehending*,

ing, or at least *apprehending* all, that though *obscur'd* under the *confinement* of present *Veils* and *Forms*, yet seem capable *of the true spiritual* Liberty; notwithstanding any *present entanglement*, which through the Divels *subtil devices*, serves to captivate their minds, *so as to imprison the Truth*, or hold it in unrighteousness, either by declining to what is simply evil in its self, or not enclining to the best good, but only a knowledge in part, which when what is perfect *is come*, must be done away.

Your labour of Love is as freely due to all *on that account*, as the Love of God, which though not due, yet hath been *Free*, in freeing you from whatsoever Bonds, Shackles, Fetters or Prison, Bars, *and straitning clogs of your own corrupt* selfish Nature, that may *seem to hinder* you *from Preaching*, both in words and works, the everlasting Gospel, beginning at the Elect or *houshold of Faith*, but from them descending or *going on to all Mankind*, yea, to every Creature under *Heaven*, *to which glorious* Embassy or Imployment, by the Law of the Spirit of Life, which hath made you *free from the Law of sin and Death*, are you called and appointed able Ministers.

This will be your proper Exercise, more than bodily or barely *lawful*, for it is an *expedient* diversion, whereby your minds *being at some seasons* unbended from those visionary Meditations, and inward *Enjoyments* of the Lord, which when you *are freely retir'd*, and at *liberty* from all your *own* thoughts or motions, that may hazard an interruption to this your most intimate and super sensual Communion *with the spiritual Bridegroom*, seem too great for *your long abode* in the flesh, but are as it were ready to swallow up and devour your very *natural Being*, which without some suspence or *Intervals*, could not subsist under that *induring* weight of glory, whereof by Faith you have so clear an evidence.

The converse of the higher Region is too Serene to *be born* long together, while our ~~flesh by~~ mixtures remain, without sometimes *descending*: and to descend upon *any account* whatsoever of such inglorious transactions, as *may check* and not further our Freedom to re-ascend again, where in our *Head, Christ Jesus*, we were at first, as he was with the Father, is but a degenerous consent to our own confinements in the lower World.

In these Principles and Works, consist our *glorious Liberty* of the New Birth, from all bonds of *the Old*, whether outward or inward, and *whereby* ere long, the Foundations of both shall not only be *shaken*, but so ~~raised~~ razed, as their place shall not be found, much

much less the Lordly Keepers thereof under the subjection and account which they are to their infernal Prince, whose restraint to his own place and *Prison*, from *deceiving* the Nations any longer, does now hasten apace.

For when the sons of men come once to understand their *respective allotments* upon these grounds and Principles, into that *threefold Race* of *Noah*, who though was *perfect* in his *Generations*, yet one was for his folly *accurst*, and made a servant of servants, for the present, *unto his Brethren*, and with these three sorts or *offspring* of his Sons, was the whole earth *over-spread*; when this I say *is well considered*, then may it appear how easily, by these distinct Generations, the several Nations may be divided in the Earth, as they were immediately after the Deluge, and this without any acts of *Hostility* used to invade or ingross each others Territory.

For when Christ the great Prophet, who hath been in his *Priestly Power*, the first, so in *his Kingly*, will he be the last Preacher of Righteousness to all Nations, thereby to leave the World without excuse, then will his Angelical flames of fire break forth *upon the ungodly*, as heretofore he opened the Flood-gates or Windows of *Heaven*, for their destruction by water, and as then the *Earth* it self was not destroyed, but eased of its burden, and replanted, so now, but upon more equal terms, and *re-built* upon better foundations, then to cause a *confusion* of language in the Fabrick, because after the Lord hath *in this manner* devoured the whole earthly *Nature* of things and *persons*, in their degenerous state of corruption, by the fire of his jealousie afore-mentioned; then will he turn to the people a pure lip or language, that they may all call upon his Name, and *serve* him with one consent, which will cause a general *cessation* from Arms, or learning War any more.

At that time, as the now invisible, but then true Catholick Church, will drein all *particular visible* Churches of their living *Members*, whose life in the flesh, appears manifestly to be by the Faith of the Son of God, that *works by Love*, not of some Saints only, but of all, which is the true Spiritual Freedom.

So likewise will the truly Royal, and long-lasting *Dominion* of Love, be then *able to shew* its lovely Form as well as Power, to be so *beautiful* for its distributive Justice, Righteousness and Equity, *no less at all seasons*, than to all *sorts*, high and low, without respect of persons, as will eclipse the fading splendor of all *the petty particular* (though now reputed great) *Principalities* on *Earth*, which while

while the narrowing interest of self-love (*called that of State*) remains, are not the true, but false *shadows of Dominion*.

For as the *Principle* of universal Love and equal Liberty *appears*, both among Saints & Nations, to be the *true general Interest* of both, so the breaches that are or have been among both or either, will be made *up* or *healed*, and the Judgements which are at the door, to be fulfilled and manifest against the Beast, Whore, and false Prophet, will very much accelerate a Reception of the other as a Truth, not only among those that are already free in Spirit, but even with them also that as yet remain bound.

And since 'tis common to Mankind to believe little of the good way, before they have try'd the evil; 'tis likewise to be expected, that the knowledge gain'd by experience, will enlighten *beyond* the prevailing power of contradiction, especially when the time comes, that the Deceiver of the Nations himself, becomes bound to his place, that they may be set *Free* in theirs, as well from the power of his subtil and *insnaring devices*, as from their own vain Imaginations, that though tending by bonds, and other engines of external force, to imprison Truth, and suppress those annointed Ones, that stand by the Lord of the whole Earth, in publishing it; yet when the means of this kind us'd to straiten, prove a *real inlargement* to the *godly Seed* (for the Word of God, whether in its inward or outward Revelation, is not bound) and all attempts to bury alive, and keep in corners, the *Free Principle* that is of God, both in Christians and men, serve but to raise it higher on the house-top; then *will those Conquests*, that through Conviction are gain'd by meek and patient long-sufferance in the Lambs warfare, appear dureable and lasting, as those by force grow out of date, whether in them that by *works of Violence*, have designed to impose their own, or that with *good success* for *some time*, have resisted others bondage.

Nor will the former reverting course of things be presidential to us of this Generation, on whom the ends of the world are come; for if the Womans Seed of *Gentile-Israel*, now get forth of the Wilderness by the waters dividing, or those *streams and multitudes* of people parting interests asunder, and running on heaps, which *while going* all one way, hindred the *Elect remnant* from more then seeing the *Promised Land*, as a Land of distances seeming afar off; then is the time, that by the mighty power of God, their passage shall become clear, and the hearts of those that intend opposition

shall

shall sink and fail within them, so that neither Sons of *Anak*, or the great *men of renown*, nor high Walls of *antient Laws or Customs*, that serve but to shelter the meer Natives of this World (against the true *Israelites indeed* who are without guile) that shall *any longer terrifie or check the progress forward* of the Holy Peoples and old Foundations being rais'd to the ground, new will be laid, raised not in the death of any more *First-born, but in the Life, Spirit and Power* of him that's *risen* from the dead, *tending* to save, and no *longer to destroy*, but protecting *his own* in that glorious Liberty, Peace and Plenty, and Enjoyment thereof, without fear or interruption, wherein by reason of alternate changes heretofore, *they have been* at their best estate, no more than sojourners.

As the *Seed of Promise* by the *Free-woman* appears born or brought forth, that must inherit all Nations, so does that faith which staggered not before, renew its strength now, even to *remove Mountains of opposition*, which being the *Gift of God* to *new-born Souls*, they do thereby become very strong in the *Power of the Lord's Might, and giving back the Glory thereof*, to Him from whom *they have received it*, and through *the evidence of things not seen, and the substance of what is hoped for, being seen and felt within them*, there is less need now than heretofore, of any humane help to *expound Prophesies*, which to former ages seemed *afar off*, because now so near fulfilling or accomplishment: And therefore whether it be from *Antiochus* (call'd) the Great, or *Epiphanes* after him, or *Eupator* his *Son* (as some say) or *from Christs Death*, and *Julian* the *Apostates* attempt to re-build the *Temple* as others, that the Account did *commence* of the daily Sacrifice ceasing, or being taken *away*, and the abomination that *maketh desolate* or *astonisheth*, *set up*, all *those dayes* or *years* are *already expir'd*, and whether few or many of the 45. years interval from thence *are past*, to the end whereof, he or they are pronounced blessed that come, and when *the Creatures Halcion-time* of refreshing shall begin, of *being delivered* from its bondage of corruption, is not *here given to declare*, although the gradual preparations, previous to so great a work *of bringing forth*, as well to the *actual exercise*, as *knowledge* of that *glorious Freedom* so long waited for, 'tis *to be feared* will suddenly *surprize some*, that though *professed Witnesses* thereof, yet are accessary to that *spirits Confinement* which leads thereunto.

But to let pass all *humane deductions* extant from *Scripture Pro-*

phesies, which are very many (for much study) whether by *Writing* or *Reading*, is but a weariness *to the flesh*) and instead thereof, by inward silence, waiting to hear the *still voice* of the *true Interpreter*, one of a thousand; we are not only taught experimentally, that where the *Spirit of the Lord* is, there is (as well as shall be) Liberty, even in and to them, to whom *it is given*, but also with open face, as in a glass, *beholding the Glory of the Lord*, are changed first *inwardly*, then *outwardly*, *into the same Image*, from *Glory* of one degree, to *Glory* of another, *as by the Spirit of the Lord*.

And furthermore, by the *Faith that fails not* in Tryal; *by the Hope*, that as an Ancor, enters *within the vail* of all *outward appearances*, true or false, and continues still stedfast, yea against the hope of *seen things*, and many *persons*, to believe in hope of *others unseen*, and less in number, that he whose day *Abraham* long since saw, *and was glad*, shall shortly appear the *true King*, as well as *Father*, of *all Saints and Nations*; by the Love that reaches further than to those of our own *Tribe*, *Kindred* and *Acquaintance*, *Natural* or *Spiritual*, even to the *Souls* and *Consciences* of them that seem the *chiefest Sinners against God*, and *Enemies to Us*: Also by *Visions*, by *Dreams*, by *ordinary Signs* of the times, by those *extraordinary* of wonders in *Heaven*, and on *Earth*, by *the face of the Skie* in our *English Horizon*, compar'd with *the Posture* of other Nations, by *Bonds of all sorts* wearing off, as well as easie; and yet *deliverance not accepted in unworthy bowing to Oppressors*; by the *Man-child* come to the Birth, that *must Rule* the World, yea the very *bearing pang* thereof, already felt sensibly in *some*, and by sympathy in *others*; by the *worldly spirit* falling, and that *of God*, which *is pure* rising, beyond the fear of Gibbots, Scaffolds, Stakes, Graves, or *lingring Deaths* in *Dungeons*; by the *Union of Saints* growing; by that of *Sinners declining*; by the *corrupt Self-interests* of force and fraud, striving *in vain* to mingle themselves with the *Seed of men*, that liking Freedom better, cannot cleave each to other, because the true *Interest of Mankind* shews it self on the rising hand, in and over all that's false or feigned; by the very restoration it self, already *witness'd* in some particulars to that degree, as thereby to discern in what manner 'twill shew it self ere long in the whole Creation, and man's *driving at the Dominion* in himself, as the way rightly to re-assume it over other Creatures.

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By all these and much more, together with the *unanimous consent* of Saints of all *Sects*, *Sorts* and *Statures*, whether Children, Young-men or Fathers, *to lift up their heads*; such clear and *uncontroulable* evidence is given of our Redemption drawing nigh, that an Angel *coming from Heaven* would hardly *be received*, if telling that he which is already fallen and thrown thence, shall not ere long *be bound*, and all his swarms of infernal *Locusts* confin'd *together*, to his and their place of smoaky Torment, in the *bottomless Pit*; and the Faith afore-mentioned is too high upon the wing, to stoop to the *insnaring lures* of the Fowler, and the *Victory over the World*, even *outwardly*, (by the *inward* first obtained) is now too far gain'd to sound a *Retreat*, or become *affrighted* with *false Alarums* of the *Serpents seed* prevailing any more. The Conquests of the *Lambs warfare* are as sure and lasting, *as all others* are uncertain; yea, the *ground* gain'd therein by *seeming loss*, proves often *of most advantage*; but because *this glorious liberty of the Sons of God*, in the *extent thereof*, reaching to *all men and Creatures*, is of too illustrious and excelling a new nature to be *born or received*, by the old Creation, all at once, by reason of the *prejudiced depraved nature* of the *sons of men*; Therefore it is that Christ, the *Author of this common Salvation*, and shewing it self in *this glorious manner* unto all, as well as of the *peculiar* unto some, the *better to enlighten* the *Worlds darkness* with his *approaching Jubilee*, or *Release* of the Creature from its *Bondage of Corruption*, does suffer the *Testimony* or *Tydings* thereof, to be sometimes clouded in one Age, that it might break forth with greater power in the next; which *Mystical Progress* and *Regress*, is that whereby the *loose hang-byes*, and *feigned pretenders* to its Propagation, are *shaken off* and *laid aside*, to the end there may be no *false Conceptions*, *abortive Births*, no *retrograde Motions*, no *sandy Foundations*, or *hollow-hearted Buildings*, when the set time comes, for the full discovery of *this so desireable Freedom*, but that so pure a *Principle*, and refined an *Interest*, may find a *truly Free People* like it self, to *espouse with it*, not with thoughts of ingrosing a *common good to themselves*, but to *communicate* it unto others, that are less fit to lead then to follow; lest otherwise the self-arrogance of *Lordly headship* and *Superiority* should be minded by them, that cannot as *Rulers*, stoop and become *servants in love*, to the meanest part of the whole body in *God's Creation*, which consists of equal Subjects to the *Prince of Princes*, at least in outward

Liberty, throughout his great, but free Dominion.

And thus it appears, that in much *Wisdom* Christ hath suffered, both in this and former Ages, a temporary Witness to this *long-lasting and glorious Freedom*, sometimes more, sometimes less, heightned beyond the common understanding or reception, even of some Professors, but more profane (being *blinded* and *bound in chains* of Self-love) to be *checkt and over-run* by the worldly spirit in those various *Births and gradual out-goings* thereof, to which some *better refinement* seemed necessary, by a seasonable *suspence* or *silence*, but still in order to its clearer passage through those changeable appearances, to its more full and *compleat Manifestation*, whereby it will grow at length *too strong* for any more suppression; the several *steps* or *methods* whereof, that were observable in its *convincing Death*, will also appear in its victorious Resurrection, from under that contempt and reproach, wherein like its *holy Captain* and *Leader* thereunto, though *Dead and Buried for a season*, yet hath seen no Corruption. For as the lot of them that have been more than others in the *Power of Godliness*, was heretofore and of late, to come under the *severe censorious Judgement of mans day*, among those that were more formal, whereby way is made *too ease* for the Hypocrites and Apostates, to invade the *outward Peace and Liberty* of all that are sincere, both in Form and Power; so when these as *Instruments*, suffered to begin *Judgement at the House of God*, have done their work, then is the time for the *openly prophane Ones* contending to be their *severe Judges*, who made them their *Brethren and Companions in wicked Cruelty*; and thus grinding each other o-as it were to *pieces*, like the *upper and neather Mill-stones*, while some common calamites, *as an over-flowing scourge*, may likewise overspread the whole; those whose hearts are purified by *patient long-suffering* under all, both from *God and Man*, may arrive at an abiding, dwelling in Love, without *Fear or Torment*, and so be wholly disingaged, as well from *the active*, as the *passive part*, of a wrathful Ministration.

So that when in this manner, *Iniquity of all kinds abounding*, hath had its course without *controule*, over all that is of God manifest, but as it were *imprisoned by fleshly weakness*, and subtil as well as cruel wickedness, and therefore *panting* and *breathing* after a greater *degree of strength and Freedom*, still longing for *deliverance*; then will the *Meek*, but *Mighty Spirit of the Lord*, lying long in the grave

grave of obſcure *ſilence*, riſe and ſhew it ſelf, by lifting up *a Standard* (without *War*, *Tumult*, *Force* or *Violence*) by conviction on the *minds of all*, for univerſal *Juſtice*, *Righteouſneſs*, *Peace*, *Love* and *Liberty*, againſt all oppoſition whatſoever; then ſhall all *breaches be healed*, and *paths reſtored*, even *for them to dwell in*, that have long wandred *and gone aſtray*, if but willing to return, and of *Enemies become Friends*, to Chriſt's Lambs and Little Ones, that can be no other to them, though as *Butts* all this while, againſt whom the *Seed of Enmity* have ſpent all *their Darts*; nor are they willing to eat their *Morſel* alone, nor enjoy their *free Priviledges* apart, as a ſeparate People, but *wait* and *think long* to inveſt others therewith, who have through ignorance, lengthened their own and Brethrens *Captivity*, under the great Oppreſſor.

And as theſe things may poſſibly be fulfilled, ere we are aware, in theſe *Britiſh Nations*, ſo Gods proceeding by the ſame Line of Judgement in other parts of the World, may not be far off; for by that time the Reformed Churches abroad ſeem *ſwallowed* up by a *licentious ſort of Proteſtants at large*, and both theſe by *Popery*, and when thoſe Countries that are planted with the *fierce bloody Propagators of that Religion*, by a ſuppreſſion of any other, ſhall be overrun with the *Turkiſh Mahometans*, 'tis then poſſible that Tydings from the Eaſt may divert the *over-flowing courſe of thoſe multitudes*, which ſeem like many waters; then alſo the *Euphrates* ſtreams of *interpoſing People* of many Nations, being dryed up by *Sword*, *Sickneſs* or *Famine*, way may be made for the ſcattered Tribes or Sects, but *Royal Race* of inward *Jews*, that by *the Circumciſion of their hearts and Spirits*, are become true Prieſts and Kings in that *Eaſtern Wiſdom*, *Light* and *Knowledge* of the *Son of mans ſecond Coming*, without ſin *unto Salvation*, through their *Myſtical Fellowſhip* with Him, in his Death and Reſurrection.

For as heretofore, ſo now it is deſirable, that even brethren themſelves be not ignorant of this *Myſtery* (which is a great one) leaſt they be wiſe in their *own conceits*, *and thereby not knowing after what* manner it is, that blindneſs in part is hapened *to Iſrael until the fulneſs of the* Gentiles be come in, for *ſo all Iſrael ſhall* be ſaved, (*viz.*) thoſe that are of it, whether as Jews under a Legal, or as Gentiles under an Evangelical *Miniſtration* that are *Iſraelites indeed*, *in whom is no guile*; but 'tis not Circumciſion or Uncircumciſion outward that avails, *but the new* Creature-obedience; and

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out of *Sion* is to come *the Deliverer*, in whom *both bond and free are all one*, that ſhall turn ungodlineſs from the *true Seed of Jacob*; the time being therefore now ſhort, it remains, that they who are Married to any *viſibles or particular* Form or Meaſure, ſhort of that way which is moſt excellent, even the *Royal Law of Love*, be as if *they were not* confin'd, but wholly free; and thoſe *that* are free, as if they *were* bound in Spirit to become all to all: Nor will any tranſient Communion, or Separation, comfort or croſs, joy or ſorrow, poſſeſſion or want, appear to be of much benefit or loſs, ſince the moſt comly faſhion of the old world paſſeth away, and the *pleaſant voice of him*, by whom both the worlds were made, is heard, ſaying, *Behold, I make all things new.*

This is that welcome *voice*, or glad *tidings*, which looſeth the Priſoners, and raiſeth them *up* that are *bowed down*; yea, the dead ſhall hear it, and *they that* hear (having *died* in the Lord) ſhall live, and come forth of their *Graves*, whether of ſin, tormenting fear of Death, Hell, or any kind of Bondage to corruption, from which, the *incorruptible new-nature*, of unchangable *univerſal* Love, does at once releaſe the groaning, ſighing, and in pain-travelling Creature.

In the firſt Myſtical Reſurrection, which is a kind of transfiguring glory, wherein *the Spirits* of them that are dead in Chriſt, riſe firſt as living witneſſes of the Reſtoration; there is neither Marrying or giving in Marriage, whether *in a litteral* or myſtical ſenſe as aforementioned, but in the Lord, not in the neceſſitous bondage, to *outward* helps; nor building or planting of Churches, Eſtates or Familes, unleſs in the will of the Lord, who is the chief builder and planter of his own Houſe and Vineyard, before any elſe, and therefore no allowance in the works of that kind, to fulfil the luſts of the eyes, nor *to abuſe or waſte* the creatures in exceſs or ſuperfluity, to *ſupport the pride* of life:

Nevertheleſs, as in that which is the litteral, and yet but firſt Reſurrection alſo which *follows after*, wherein the very bodies, as in the other, the Spirits of them that are dead in Chriſt, riſe firſt; there *will be an abſolute ceſſation* of all thoſe things and duties, that were both lawful and uſeful in the land of our fleſhly nativity and kindred, ſo likewiſe in *this*, as previous to *that*; there is to be a forbearance of nothing that is expedient to expreſs the free *eſtate* of this glorious liberty of the Sons of God, *who when they refuſe*

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no Croſs, have a right to every *creature-comfort*, being received with Thankſgiving, and the work thereof ſanctified by the *Word of God and Prayer*.

The *luſtful* will, ſubdued to the *Will of God*, and the ſelfiſh nature being *bridled*; by the *pure*, there is no more danger in *abundance*, then in *want*; nor in outward *liberty*, then a *Priſon*: A free *voluntary confinement* to the *Croſs*, *ſteers our direct* way to the *Crown*, (*viz.*) a real conqueſt over the *ſenſual* or *carnal part*, whether of pain, or pleaſure, in any thing declined, or deſired together with an inward joy of contentment, to feel the immortal life daily growing up through a decay of the mortal; ſo as not only in green incloſed Paſtures of ſtill retirement, but in the common high-ways of moſt ordinary familiar converſe, to be kept purely unſpotted of the world, and *clean* from *wallowing* in the mire of inordinate *paſſions* and *affections*.

When *Jeruſalem* is created a rejoycing, and *her people a joy*, there will be rather an *improvement* then a *ceſſation* of any works, ordained to uphold or meliorate this firſt Creation, becauſe all manner of productions, will be with more perfections, when that which hinders it, and genders to all imperfection, becomes bound, if not expel'd, for there ſhall be no more an Infant of dayes, but the Child *ſhall die* an hundred years old, and *old men alſo*; but ſuch as muſt have fulfil'd their dayes, yea, they ſhall build, but not for others to inhabit; they ſhall plant Vineyards, but not for others to eat the fruit of them; for as the dayes of a tree, ſo are the dayes of my people, (ſaith the Lord) and my *Elect* ſhall long (even the Lords day, or Sabbath of a thouſand years in length) enjoy the work of their *hands*, reſting from all their labour and travel.

Then ſhall ceaſe all complaining in our *ſtreets*, *for want of Juſtice*, *Liberty*, *Righteouſneſs*, or *Food* or *Phyſick* for *Soul* or Body; for whereſoever thoſe waters or people run that iſſue out of the Sanctuary, there the *Nations* ſhall be healed of all their *bruiſes*, *breaches*, *diviſions* and *oppreſſions*, and every *thing that moveth*, *where this clear River runs*, *ſhall live*, *viz.* it's incorrupt life of innocency, and freedom from that, which by an unwilling ſubjection to vanity *is it's burden*; and on either ſide of this River, grow all trees for meat; even ſuch bleſſed *ſouls*, that neither ſee when heat cometh, nor are careful in the year of drought or reſtraint, whoſe *leaf*

ſhall.

ſhall not fade, nor fruit conſume, becauſe continually *new*, and brought forth according to the reſpective months or ſeaſons of the new flux of time, or long Sabbath to the whole Creation.

Thus do theſe Sanctuary-waters, make the earthly nature of *mankind*, reſtored from the *curſe*, *fertil*, and the fruit or good wholeſome works of Righteouſneſs, Reformation, and reaſonable ſervice to God and man, that theſe *living Trees*, or Saints of the moſt high *God*, true Plants of renown *produce*, ſhall be for *meat or nouriſhment* to the Sons of men in all Nations; and the leaf thereof, or their viſible outward profeſſion, and general, or ordinary morral Converſation, like a continual Winter Green, without change or falling, ſhall be for medicine to cure the diſtempers of all bodies politick, and humane or civil *Societies*.

Theſe things may ſeem to this preſent Age like dark propheſies, or but *allegorical Illuſtrations* of them that are ſo; but by that time ſeven years more ſhall be expired, not only Saints, but *Englands* common people will by *experience underſtand them much better*: by three times ſeven; the Nations abroad, that now are invelopt under *Popiſh* darkneſs, and *Turkiſh* tyranny, but before ſeven times ſeven ſhall paſs, tis expected that the very heathen ſhall appear to be the inheritance of Sions King, and the utmoſt ends of the earth his poſſeſſion, preſent, and no longer in Reverſion.

But before this glorious day, the morning cloud of thick darkneſs, ſhort, but ſharply felt, may be the gradual or ſucceſſive lot of all places and perſons reſpectively, previous to their being viſited by this welcome day ſpring from on high, and as the *fellowſhip of inward ſufferings* are or ſhall be experienc'd by a ſincere *conformity* therein to him that hath trodden the Wine-preſs of his Fathers wrath alone, and hath led us the way by his own Doctrine, Precept, and Example; ſo the outward will be found more or leſs in meaſure eaſie.

Yea, when diſtreſs of Nations ſhall be great, that of *Sions* mournful Sons and Daughters ſhall be very little, for the Mark is ſet upon them that ſigh, to eſcape, when others, neither old or young ſhall be ſpared.

Then ſhall the (earth made like a) wilderneſs and ſolitary place, be glad for them, *viz.* that made it ſo, even the wild beaſts and birds of prey, very much diſappearing, becauſe confin'd to the buſineſs of the Lords Sacrifice in *Bozrah*, and the great *ſlaughter* ap-

appointed in the Land of *Idumea*, in the *year of Recompence* for *Sions Controverſies*; for as the wrathful Miniſtration very much in the *active*, but eſpecially in the *paſſive part* thereof, is caſt upon Gods implacable *Enemies*, though poſſibly for ſome time they may have been imployed as hired Servants; ſo his poor peel'd People, that ere while ſeem'd like *the dry barren Deſart*, ſhall rejoyce and bloſſom as the Roſe; it ſhall bloſſom abundantly, *rejoycing with joy and ſinging*, their Peace *ſhall be like a continual running River*, and their Love like *an Ocean without bounds or bottom*.

But to conclude; 'tis endleſs to think by words, of declaring fully the *endleſs Life*, which together with them *that live it*, are beyond all preſent diſcoveries, while under the *Veil that muſt be rent or ended*, ere we begin to know more than in part, or as *we are known*, for the company of *Elect Angels is innumerable*, and of ſo vaſt extent is the general Aſſembly of the *Firſt-born*, *whoſe Names are written in Heaven*, that no Place, Nation, Age or ſort of profeſſing people on earth, can or ever could poſſibly comprehend them; but Love in a *holy ſtill ſilence*, from all *words or deeds*, but what do expreſs its own pure nature, can do much in both, for it reaches all *things and perſons* with its own likeneſs at laſt; but beginning firſt in theirs, *till in a fixed enmity*, they either diſlike or reject it: for it *binds* and *looſes* on earth by heavenly appointments or order, and not otherwiſe.

By this *Free Principle* therefore, two *great* things ſhall *ſhortly be accompliſhed*; Firſt the *true Univerſal*, but of late *bewildred and inviſible Church* ſhall be gathered, which is one, and not many, nor conſiſting of thoſe one *outward Form of Religion* only, much leſs of one ſort of that, but of all ſorts, that ſeem of all, but being lovers of Truth *in the inward parts*, practice nothing but what they ſo know, with humble ſincere deſires and ready minds, by further diſcoveries, to *know more* and *do better*.

Hereby are the ſeveral members of one Body reduc'd from wandring (in *many wayes and forms*, out of the more excellent) into one Spirit, who being ſcattered and obſcured in a *preter-natural variety*; neither know the *true demenſions or parts of the Body*, nor the *efficacious Power of the new Natural Spirit*, by reaſon of its diverſified manner of breathings in one another.

Nor is this Catholick Church ſo much mentioned, as if any *formal admiſſion* thereinto were more eaſie then a Goſpel fitneſs

prescribe unto, such as are dead to all *contentious* pleadings for any other, notwithstanding their abounding with *choice of Members*, that want not marks of *visible sanctity*; for those *scattered Saints* well know, that their being already *in the true Spirit of the living Body*, will render them discernable, when the *dry bones meet*, although for present they remain ravicking the selves only among the *Virgins* that are without number, not *formally espoused* to any fellowship, wherein fewer *Queens* than *Concubines* do appear; but this *general Church*, the Members whereof being *scattered in every Nation*, by fearing God, and working Righteousness, some are known, others unknown, but the *Lord and his Spirit* witnessing with theirs, that they are accepted of him; and by reason of their *local distance*, look not to see the whole Assembly of that Age wherein they live, till by laying down *the Body*, or *translating Change*, they do it of all Ages together *in the Resurrection*; mean while, as *near Neighbour-hood* gives opportunity, they abide in the *same Spirit*, ready to meet with as many as are *Free in the Lord*, and can do it with one accord, for their *Faith being unfeigned*, shews it self by love to Saints of all *sorts and measures*, and next these to all men, not allowing of *Wrath*, *Enmity*, or *vain Jangling*, either for preferrance of *themselves or any other*, but depending upon the *Spirits Wisdom only*, to give evidence in each Heart or Conscience, who they are that are more or less *worthy*, whether of single or double Honour.

This *Universal Church* therefore, is not press'd or mentioned, to reflect upon *Particulars*, or any Sort, Sect or Fellowship, nor Members thereof respectively, that pretend not a Competition with, but only Subordination to, *this grand Assembly of the First-born*, that comprehends all else, but rather to *undeceive some*, that say, they *are Jews* and *are not*, as also them *that are*, but *know it not*, because not so accounted, for want of signs external, though as authentick under the Gospel, as that was under the Law, to wit, of *Circumcision*.

Secondly, by this *Free Principle* likewise, is that *general Government* to be known, that is *fit and meet* for the whole *Universe*, and to be evidenced by *Practice*, which whether as the *Kingdom of David*, or *Common-wealth of Israel*, admits not of being calculated to the single *Meridian of one Nation* only, much less some personal or corrupt *Interests* thereof, but of all *Nations*, *Countries*, *Kindreds*

and

and *People*, and whether they be few or many, in their several and distinct Confines of this world, and spread through the face of the whole Earth; for it is a Power that can appear and subsist in any Form, but in its own most easie, because agreeable and subjected to the *free Will of God*, and not to the depraved, but most *enlightned conscientious part of man*, taking in the knowledge and experience of all ages past and present, but reserving still room for more, by keeping in Gods hand the chiefest conduct, as the main true *ballance of Improvement*.

Nor is it confined to Numbers, Place, Wealth, or broad or narrow Rules of property; for a man, whether *Poor* or *Rich*, is more pretious than Gold; but this *Form and Power* aforementioned, can shew it self in the least and lowest, and also in the greatest sort and numbers, as joyned or distinguished, but still under one and the self same Rule *of impartial Justice, Equity and common Freedom*, that whether on Islands or Continent, the *Inhabitants of the whole World* may live under one Royal Law, as subjected Brethren to the *same Dominion*, and this without compelled or confused necessity of uniting or dividing *Territories*, *Lands* or *Lordships* (or indeed at all) but by *mutual consent*; for hereby such lasting Foundations are laid, for true and growing *Liberty, Peace and Plenty*, without Blood-shed, War, Noise or Tumult, as may inure to the People or Inhabitants of each Nation, even where they are now fixt or settled, and abide to the Worlds end.

For as it shews comprehensively, the inclusion of any use or help which may be had of all *Saints and Men*, so likewise the exclusion of all *Beasts and Devils*, black or white, by making sinners afraid, that seek *umbrage* and *shelter* in some *out-works of Sion*, and surprizing Hypocrites with fearfulness, bridling the Prophane with a *severe Curb*, but indulging the *Free Spirit* with all due encouragement, binding that which neither knows, or not rightly to *use Freedom*, but setting and keeping *Free* all that is or are so *New-born*, especially after its tryal, by patient bearing and wearing out unjust and undue Bondage.

This and much more is learnt, by an humble silent waiting on the Dictates or Commands of *this new Man Christ Jesus*, whose name is *Wonderful Councellor*, *Prince of Peace*, on whose shoulders this *great Government* is cast *to manage*, and therefore shall not miscarry, though mediately intrusted into the hands of his Heavenly

Watchers, or his *Meek holy Ones on Earth*, but of its increase and peace there shall be no end; for as it comes to be understood, that *of one blood he hath made all Nations*, having determined the times before appointed, and the bounds of their Habitation, so will Judgement be shewn unto the *Gentiles*, without *striving*, *crying*, or his Voice being heard by any man in the streets; nor shall the *bruised Reed be broken*, or *smoaking Flax quenched*, till Judgement come forth *to Victory*, and in this *his Name*, and *Nature also*, shall the *Gentiles* trust.

By this *Free Nature*, or *true pure new Natural Freedom*, is taught to pull down and pluck up, all those things, and those only which as inconsistent therewith cannot stand, and by casting out the *Scorner or mocking Seed of the Bond-woman*, to build and plant that, and that only which will abide, by changing the mutable state of all Saints, men and other Creatures, altogether by way of *Improvement*, but nothing by way of *Degeneration*, for having descended as a *Faithful Servant*, it teaches in that straight course, and no otherwise, to *ascend by right* as Lord of all, leading all captive in silent Conviction that oppose it, but all them that follow it, unto the top of its own Dominion, not to bind or inslave the *Free*, but to set free the *Bound*, and make them more *Free*, that by way of inlarged desires are so already.

This is that *Free Wisdom*, coming from above, that dwelling within no other confines but *of Prudence*, teaches to encrease poor *Families* like Flocks, to erect *houses for all sorts of good* (not carnal) *Fellowships*, to build Cities, Towns and Villages, all after new Forms, but for better and more publick ends, then those low, mean, and base Concerns of mortal name, fame or interest; yea, to plant not only a private Garden, Field or Country, but all Nations, that are either at present, as dry barren Deserts, or stancht and choakt with weeds, and top-heavy scratching brambles, yea to make the whole Creation like a Paradicecal *Eden*, or Garden of God.

Hereby also will be instruction to follow all manner of Trades and Callings, without such accurst entanglements, or beastly marks, previous to the allowance of the pretended Freedom in all *Arts* or *Sciences*, as those who are Free indeed decline for the conditional clogs thereof. This wise *Prudence* guides the simple learner, till he become a *perfect Teacher*, and lets the Teacher see him-

himself an *imperfect Learner*, till he can become all to all, to gain some.

'Twil make the *Servant* fit to be a *Master*, without aspiring or insubjection; and the *Master* willing to serve, without *regret or trouble*; this is it that can *Rule*, *Obey*, *Gather*, *Scatter*, *Live* or *Die*, not for it self; for it shews the way to all persons, by becoming pure in one degree to cease from, and for that of another, still offering and yielding up the lower to the higher, till all comes to the foot, and into the hand of *Him that is highest of all*.

In this manner preparing the *great*, as well as every *little World* or *Man*, to become a *fit Sacrifice*, to Him whose works were all at *first good*, and therefore knows best by fiery tryals how to purge away *all impure mixtures*, in order to *their Restoration*, not destroying the *Pretious*, but separating it from *the Vile*, till all immortal *Beings* are distinguisht by their respective Principles, Love or Enmity, wherewith in time they have *espoused themselves* for an *Eternal Union*.

And then the pure fine *Veil of Creature-Innocence*, which the *Creator made as a changeable cloathing* to wear a while, upon *his own unchangeable Power and Glory*, being by the same hand, but as a *Mediator*, or the *Redeemers restitution of all things*, brought to light from long darkness, and caus'd to succeed that *false Covering*, which by sin and Satans entrance upon the World, hath been cast over all flesh; and this last, which was also first subjecting it self to death by fire freely, as that which hath interven'd, must do by force or feigned obedience, all things and persons *in this manner* being detected, shall stand in their naked simplicity before the Judge of Quick and Dead.

Then those who in this life have received their good things, and so befool'd themselves with Satans golden chains of sensual selfish and imaginary pleasure, profit or honour, will be confin'd to their place of everlasting Bondage.

But such as have declin'd no Seas of trouble in the flesh, whether of *hardships*, *losses*, *crosses*, *or captivity by far and faithful adventures in the Lambs long-suffering warfare*, shall then be received, not into any more moveable Tabernacles, but fixt in during substantial dwellings of Love, in their Fathers house, *where are many Mansions*.

And mean while, their transient bonds, or other marks of the

Lord

Lord Jesus, which they bear about in their mortal bodies, and earthly concerns, are their lasting badges of honour in this life; (if onely own'd in *meekness*, without boasting or being puft up therewith) and of a never dying Freedom in that world which is to come. By this small prospect from the Creatures bondage into liberty, may be perceived the grand mistake of any that press not so much towards the Lord of Heaven, for a Spiritual *enlargement* in their bodily *prisons*, as towards the seeming *Lords* of the earth, to be releast from *Stone-wall'd* inclosures; for doubtless as the mind grows inwardly free, so a restraint from outward converse is it's priviledge and advantage, to keep it fixt and steddily intent upon those things above, that tend to raise it far beyond the sense, and by degrees, above the power of all bonds whatsoever; for when those that are within become broken, because of the *annointing*, those that are outward, though of the strongest kind, cannot long continue.

But besides, what doubt or question is to be made, that so soon as the work is finisht which was given to do in the secret Chamber, but by the *decree* of the Angelicall *watchers*, and by the *demand*, or word of the holy Ones, the *door* of the closest prison on *earth* will fly open, which hinders from ought of duty that lies abroad? and till that be clear, the hidden life yields too much of *substantial* profit & pleasure, then to be quit for vain shaddows or fond diversions: Especially, since the soul that knows its broad compass in the pure will and love of God, finds experimentally all parts and places of this lower world, no better then a *large restraint*; but the body, it's more *close prison*, which for those very dues of nature, that it daily requires, keeps the Spirit from dwelling alwayes on high, and compells its too frequent descendings.

Nevertheless, the Free Citizens of the inward upper world, have *long since* resigned their own Elective Freedom in reference to any *lot* or *portion* below, for they wot not what to chuse, knowing, *that to live, is Christ*, but *to die, their gain*; and *therefore* as their outward *Bonds* are no burden, so their Liberty of that kind also, will be no snare, because not willing to accept it but from his hand only, *who hath all Authority and Power*.

But as Christs fleshly Birth or coming into the world, was in a place of repose for Beasts rather than men (thereby resembling his first manifestation) in the mixt nature of our own persons) so likewise

likewise his second and spiritual birth, whereby he will become admired in all them that *believe*, will no less probably shew it self most early in those Dens or dark Caves of the earth, that are the *great Dragons habitations* of Cruelty, where the *Ostrich*, *Owle*, and other doleful *creatures* dwell, the *Satyrs dance*, and none of the *Vulturous Crew* have wanted their *Mates* to belch out their *blasphemous Oaths*, and *Enmity* against the Wounds, Blood, and Life of the Lamb, as *well as the meek and lowly Ones* of the most high God, whereby those *wretched Sodomites*, through their lewd ungodly *conversation* have vext the righteous souls of the pure in heart, whose tongues were sometimes made to cleave to the *roof of their mouths*, appearing as it were dumb, and no *reprovers*, because in the houses *of a Rebellious people*.

On this account, some spirits have been kept in *prison*, like a kind of Hell upon *earth*, more troublesome then the bodies restraint, whereby the souls aforementioned, have seemed almost to dwel in silence, each of them whose *portion* have been in obscure confinement in this manner to *bemoan themselves* sometimes a part in secret, saying, *Wo is me that I sojourn in Meshech, and that I dwell in the Tents of Kedar*, whose portion is to be with the uncircumcised.

But the All-Wise God, that brings good out of evil, knows by this double kind of silence, wherein he thus permits his own to be detained, how, as it were to press inward the leaven of his *own* Kingdom, that consists not in *words* but *power*, till at length it works it self outward by breaking all bonds of both kinds in sunder, and to *torment* that infernal spirit, with its followers; which, when it becomes bound from offending Babes of love, will feed and prey *upon its own* wrathful off-spring, or seed of Enmity; while the *seed of the free Woman* are releast to all intents and purposes, walking at liberty upon earth, because redeemed from it, warning and teaching every one in all *wisdom*, by *Preaching the Everlasting Gospel* in words and works of it's own nature, that by such means, they may present every man in Christ Jesus, whereunto they labour, *striving according* to *his new* Manly-natures working, which (some that seem wise *builders of States* and *Churches* understand very little of, but (worketh in them with mighty power.

Then shall the end of their silent long-suffering travels be seen, and the meaning of their patience under those reproachful censures be known, whether by Brethren or Strangers, because by some

ſome of both judg'd for ſtraining at a Gnat in their account, of one *kind, which is not to ſwallow* a Camel of another, but in *pure obedience to him that hath fulfilled all Righteouſneſs*, wherein, becauſe *ſo unable to follow him* in the Poſitive or Active part, they are the more obliged *to endeavour it* in the Negative or Paſſive, and therefore *dare not decline* the ſtraiteſt gate of outward tryals, rather *than loſe their* inward freedom afore-mentioned, by cauſing the offence of the Croſs to ceaſe, through bowing *in any degree*, though under fair pretences to the worldly Spirit, which by a conſtant and ſteady *patience in the Lamb's Warfare*, will not only be *bowed, but broken*.

Nor are ſuch as are Free in this freedom, rendred thereby *worthy* only *to be Members* of any petty Body Politick, or Corporate; or to be *advanc'd to Honour and Dignity in* the *Court of Princes* or *Potentates*, as *Joſeph*, *Mordecai*, *Daniel*, and others have been, ſince the Church *began* to lift up her *Head* under *Conſtantines* Imperial power and ſhelter, *after more then two hundred years depreſſion* from her *primitive glory*, leaſt in truth, ſuch living ſtones being plac't in old rotten *Fabricks*, not rightly founded, for ſome tranſient benefit and luſtre put upon them by a good Inhabitant, ſhould ſuffer loſs, and come to decay, when the houſe it ſelf is left deſolate; and ſo the Church, having cloathed her ſelf in the *gorgeous* attire, that ſuites the mixture of ſuch times, ſhould be driven *again to quit it* by wearing *ſack-cloath in the wilderneſs*.

They who have arrived at this glorious liberty in themſelves, are (and *ought to be ſo accounted*) free dennizens in all Nations, or of the whole *world*, nor *of this below*, but by being ſo (as new naturaliz'd) of that which is above, even the new *Jeruſalem* which deſcends *from God out of Heaven*, for *that being their proper Inheritance and habitation* for converſe, their life here, is ſpent very much for their ſakes who know no better freedom, then as derived from him who is of the earth, earthly; which, whether at it's worſt *eſtate* already corrupted, or it's beſt, which, though not ſo, becauſe yet changeable, for the worſe, as well as the better, is corruptible, and ſo altogether *vanity*.

And therefore the labours of theſe *Chriſtian Freemen*, is to keep others from falling lower then they are, to wit, into the nethermoſt Pit or Dungeon of helliſh bondage and darkneſs, that may be felt from whence is no *Redemption*, as alſo to draw them with cords

cords of love higher, even into the unchangeable liberty deriv-ed from the glorious Son of God, who is the *Lord from Heaven*, Heavenly.

Wherein they whom Christ hath made *Free indeed*, are made to stand *fast therein*, without being intangled again *with any yoke of bondage*, whether from men or evil Angels; hence is it that they seem like indefatigable Labourers to *set the oppressed free*, both within and without, counting no Commands of Christ grievous to themselves, and therefore with the more Authority preach in good works the *life of true Freedom to all men whatsoever*, that *sit in darkness and shadow of death*, but are best understood by them, that having *received the first fruits of this Spirit*, *are groaning within themselves, and waiting for the Adoption, to wit, the Redemption of the Body*.

Now whether this is written by one in Prison or out of Prison, need not be askt, for he cannot tell, because though he walks in *spirit at large*, yet not without some symptoms *of a fleshly thraldom*, to the bodily prison of *his earthly nature*; but by the sincere love he bears to true freedom, and good will to all that wish or witness it, he is as the *Lords Free-man*, a bounden *Servant* to the *Grace of the least and lowest*, but not to the *lust or corruption of the Highest on earth*; therefore in meekness and patience does he desire to possess his soul, knowing that it is but a very little time, and *he that shall come will come, and will not tarry*, who having the keyes of Hell and Death with him, will loose the *Bonds or troubles of the Righteous*, and cause the *Wicked to be in their stead*, by putting down the *Mighty from their Seat*, and lifting up the *meek and lowly*.

For 'tis neither worldly Greatness or Gallantry, nor Wealth or Wisdom, nor Pomp or Power, much less what's worse, but the *Lord alone that will be exalted* in this day that's come and coming; he it is that hears and regards the *sighing of the Prisoner*, without *words* or *written Petitions*, and will ere long see the *travel of his Soul* for that *universal Liberty* to all Saints and Mankind, as afore-mentioned.

And though *hope deferr'd* hath made *hearts sick* for a season, yet when *desire comes*, 'twill be a *Tree of Life*, because as well above ground as under it; 'tis possible, that the Prisoners may yet rest together without *hearing the voice of the Oppressor*, when small and great may remain quiet, and every faithful servant *free from the hard Bondage of his Tyrannical Master*.

Now if it be ſaid, Alas! who ſhall live *when God doth* [illegible] or when theſe kind of *Parabolical Propheſies* will be fulfilled? 'tis anſwered, they that deſire to *live the Life, as well as die the Death* of the *Righteous*, and therefore make it their work to ſtand always reſign'd to every daily, yea hourly appointment of *Divine Providence* and *Pleaſure*, valuing the meek and lowly life of innocent long-ſuffering, *travells in words and works of Truth and Soberneſs*, at a higher rate then the unjuſt reward of frowns or flatteries, perſwading to *curſe the Seed that God hath bleſſed*, or *to bleſs the Seed that God hath curſed*.

But becauſe the *Judgements of the Lord are a great deep*, 'tis very evident that they who are *moſt converſant in Gods pure Will*, for the knowledge of them, are or ought to be at ſo *much the more diſtance* from their own will, and deſire to haſten or preproperate *their execution*, eſpecially if thereby any vain hopes do ariſe, that the fire which is already kindled in *Sion* ſhould extinguiſh, till *Gods whole work* be performed therein, by her droſs being thorowly purged, and her Converts being fully redeemed with that Righteouſneſs and Judgement whereby all falſe allayes muſt be conſumed.

And ſince it is *not* contending *by ſecret Plots* or *open Violence*, againſt perſons or Powers high or low, though upon *the moſt ſpecious pretences* of introducing better things then the *preſent Generations of men ſeem acquainted with*, but a *harmleſs, holy, inoffenſive Life and Converſation*, expreſt in univerſal love without diſſimulation, towards *God and all men*, which will gain a belief in the world, that *the Yoke of Chriſts Government* is more eaſie than that of man, eſpecially in his degenerous *beaſtly ſtate of Corruption*; 'tis therefore to be remembred, that *Chriſts next coming*, will be *as the Son of Man*, and that like *Lightning* more than *Thunder*, which imployes, that his Witneſſes muſt approve themſelves to the Conſciences, as well of every man, as *Chriſtian Brother* in the ſight of God, as alſo, that the bearing of this teſtimony ſhould be without Noiſe and Violence.

But if this *Dove-like ſpirit* finds no reſt, by reaſon of a ſinful deluge of iniquity *ſtill abounding*, and filthy waters prevailing, then what remains, but that the prudent ſhould ſtill keep ſilence, and in-Ark themſelves in the hidden Life with Chriſt in God, waiting in a ſecret or inward obſcurity, till the floods of the *ungodly ſhall be aſſwaged*, and freedom given for the *meek and lowly* to reap, and inrich the Creation with the fruit *of their victorious Conqueſts* gain'd

over

over the worldly ſpirit, not *by force or fraud*, but by innocent and patient long-ſufferings with joyfulneſs, ſo as they may bear without envy or offence, in their hands and hearts, the *Palm branches of laſting Peace*, and *univerſal Love*, to all Saints and men, but *crying Hoſanna* to none, ſave *the Higheſt only*.

And this is the faithful Teſtimony of one that deſires to glory *in nothing*, ſave *in the Croſs of Chriſt Jeſus*, *whereby the World* may be Crucifi'd *to him*, *and he unto the World*: Therefore ſo far as ought in this Witneſs ſeemes worthy of any Honour amongſt the moſt honourable, therein, he would be unknown, becauſe *'tis not his own* that he ſeeks, either to give, or receive by it; But if any thing of that kind hath *intruded* not only to his own, but even *others offence*, whether of *brethren* or *ſtrangers*, he acknowledgeth it ſo far beyond his *Warrant*, that as he dares not be unwilling to bear the Croſs when it *finds him*, without his own ſeeking it, in this World; ſo neither to *accept the Crown* of *eſteem*, or *approbation*, until he comes in to another.

THE END.

Sermons &c